

After reading your article last night I dreamed that you was John Calvin returned to earth preaching his doctrine and that I went to hear you and that after you sang the following hymn I woke up, took my gun and went hunting eagles, lions and whines.

Have faith the same.
In the Captain's claim;
In all the human race,
For hell is crammed,
With socialists damned,
Without a day of grace.
Toot the horn for Gabe.

BLUE GRASS BLADE

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JAMES E. HUGHES Editor and Publisher

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Cheer up.
Don't grow rusty.
The strong die in harness.
Short sermons make popular preachers.
Many a man's first mistake was in the selection of his parents.

Men and women find salvation free until they have joined church.

An oyster by another name would always be just as foolish.

It is usually poverty that takes a hard fall out of real ability.

Easy lies the head of a railroad syndicate before interstate commerce commission.

It is impossible to love a modern preacher for the centuries he has made if you are of the list.

When the devil plays his fiddle every body wants to dance but they shun out when the fiddler starts to take up a collection.

Poverty, or a meager salary, is the best medium through which to bring the flat, plump, sleek-looking person to his knees.

"Infidelity comes from a bad state from the heart," suggests a religious paper, and the Blade retorts that "belief comes from an inactive liver which mistakes bile for life."

Nearly every body knows that the hille is full "Sacred Hille!" but it requires a James Armstrong to explain it in a readable manner. Blade readers may now perceive what his Autonomist is like.

CONCERNING MR. KERR AND HIS CHURCH OF HUMANITY

In another column of this issue will be found a communication from W. H. Kerr, of Great Bend, Kansas, who is the official head of the church of Humanity, editor of its official organ known as "The Truth About God," and who is more or less known to unity Freethinkers in America. His communication is one of protest. Not of protest against the Blade so much as concerns himself, but in that we permit communications to be published of which he does not approve, and while thanking us for the reproduction of his writings, he requests that we refrain from assailing him and his method of propaganda.

Reference is made therein to what other Free-thought periodicals have said about him, and while the Blade was fully cognizant of all this it did not propose to mention the matter in any shape or form leaving other papers to follow the course they had selected and at the same time abstain from any comment upon the subject.

As far as the Blade is concerned it must be accorded the privilege of giving publication to any communication it chooses, so long as that communication is couched in proper and chaste language. The Blade is a forum of the people. Its columns are open to all so long as they have something of real importance to offer and told in modest language. Its editor is only human and, therefore, subject to error. His judgment may not be as sound as that of other men and his opinions will naturally differ from some and may agree with but few. It does not follow, however, that he has all truth, all morality, all goodness, on his side or contained in his arguments, but for all that he is not willing to deny the right of free expressions to one who does not agree with him and for that reason many articles have been published in the Blade with which the personal opinions of the editor are at variance. We have been informed

that it demands considerable courage to do things in that fashion but we have never laid any serious claim of being of the extremely courageous kind. From the mass of correspondence we receive much has to be culled and weeded out, not because the author lacks seriousness of thought, but because of the editors judgment that its publication could do no good but might, possibly, do harm.

Because of the reasons herein expressed the Blade has permitted articles upon socialism to appear in its columns, yet we are not socialists. For the same reason the Blade has reproduced some of Mr. Kerr's writings, good in themselves, and willing to help, although we could never understand or appreciate the value of the institution sought to be bolstered. On the assumption that "every little helps" the Blade felt that even if the Church of Humanity could but win one poor heart to freedom's cause it had done that much good and should receive encouragement to that extent. Some of our Freethought periodicals appear to take a vastly different view but Mr. Kerr is uncertain as to the position as concerns the Blade for it has troubles of its own and it is not willing to create new troubles for any other worker in the cause. The Blade does not presume to know whether Mr. Kerr be capable, or the best, to undertake such a movement, or what may be his motive and prefers to judge by result rather than by inference.

Upon the principle we have announced publication is given to Mr. Kerr's letter of protest and for the same of Mr. Clark's letter was published. On the same grounds we have published articles on socialism and never thought for a moment of any particular financial support that might come from socialists by reasons thereof, or whether they would "throw us down" or not. As a general rule socialists come from the rank of the workers and whether socialism be the proper career or otherwise as a remedy for our industrial or social ills, the Blade is on the side of the workers. For similar reasons we can over look much that comes from Mr. Kerr. If he is willing to work and does work he is bound to do some good.

The Blade has found by experience that we should strive to forgive each other the faults we may have rather than condemn.

CHRISTIAN POWER AND ITS ESSENTIAL TRUTH.

"Sooner or later they will awake to the fact that the power of Christianity has disappeared, but that the greatest application of its essential truth that the world has ever dreamed of is being made by those who are not only not members of Christian societies, but do not even call themselves by the Christian name."

The foregoing and somewhat remarkable statement is attributed to one Rev. A. A. Berle, a German protestant preacher. In the article from which it is taken he soundly berates the church officers for too much officiousness, but he does not concern us here. We are simply going to discuss the portion referred to in the foregoing quotation that we might be able to demonstrate, as far as possible, what is uppermost in the Christian mind and laying bare the trend of the modern churchman.

We are to infer that by the term "they" the writer refers to the people. Not to any class or section of the people, but to all the people, religious or irreligious, Christian or anti-Christian. What they seem to desire most is to impress upon their minds the fact that Christianity is not to lose any of its "power" so that another inference arises that Christianity demands power, insists upon power and needs power for its propagation. Power presupposes friction for the powerful must exercise some force over the less powerful or lose backing power. This means friction. It would appear then that friction is necessary to Christianity and only by force can it thrive. There can be no doubt that Christianity has largely triumphed because of the exercise of power and this power has emanated from an unholy coalition between the priest and those in authority. Through the exercise of this power the cross of Christ has been forced into many lands and a trail of blood followed in his wake. Now we are to note that some of its professors insist that Christianity is not to lose that power, which carries with it the presumption that the coalition is to be continued wherever possible, so the next best thing is that the world shall make an effort to lose Christianity.

The next point to be noticed is the reference made to its "essential truth." This is a declaration that some truth is actually essential to the Christian cult and that all truth is not to be found in it. Whenever the admission is made that any thing could be "essential" to the Christian religion, it is prima facie evidence that it cannot stand alone and upon its own merits and this is one good reason why force and "power" must be relied on for its dissemination. Truth needs no help from any quarter. Truth may be rejected, misunderstood and misapplied, but in time it will make itself sufficiently manifest. This the Christian religion has failed to do. Where, many years ago, all the people were practically religious and members of the church, actually communicants, now the vast majority have no religious pretensions whatever, are indifferent concerning this or that, which is a self evident fact that with all its exercise of "power" Christianity has failed to so impress the public mind with its "essential truth" that thousands are now positively antagonistic.

The climax is reached, however, in the assertion that all this "application" is to come from other than Christian sources, which can only be taken to mean that Christianity is to derive aid and strength from its foes even more than from its friends. The Blade is an admitted foe to Christianity and all it implies. This does not mean an

unity towards right conduct and moral living. These are not synonymous with Christianity. If we could believe for one moment that aught we might say or do could redound to the benefit of that degrading faith, the Blade would cease its publication rather than accept the responsibility of causing one poor soul to suffer the agony of an endless hell. It is but a heaping of the question. It is an assertion made simply for the effect, not that any good reason can be giving for making it. It is cheap claptrap and a fair sample of the Christian arguments. We have heard of lawyers securing the conviction of their own clients by the weakness of the defense they made, but here is a good example of a preacher destroying his own faith by the ineffectuality of what he offers in its behalf.

As a matter of fact Christianity is destined to perish and fade away in that it is incapable of ever again wielding the power it once enjoyed. The day has long since passed when men could be lulled to an acceptance of religious faith or confession, real or pretended, by the operation of force, which means power, and the friction that must attach thereto. Reason now holds dominant sway in the public mind and all things must be tested by that crucible. That which opposes reason opposes progress and must die or be swept aside into the rubbish heap of time. The beacon light is at the end of the road of development the church is at the other end, the end we left behind, never to tread again. Some will linger about its portals, fearful to step out and tread alone, but a little more light, a little more reason, and the day of an absolute freedom shall cast its resolute dawn over the hills of human progress.

SCHOOLBOYS REFUSE TO PRAY

If there is any truth in the assertion that we can push a good thing too far, then orthodoxy can not lay any claim to recognition as being good.

None can doubt that orthodoxy has been pushed. Every force, moral or immoral, legal or illegal, good or bad, all have been employed as a moving agency and power to push it along, but the day has come when the pushing process has been carried too far for it has pushed itself into disrepute and is entering upon the stage of collapse.

For many years we have been compelled to pay for chaplains in the congress, in the state legislatures, in the army and navy, in the prisons and in penitentiaries, all maintained at public expense to gratify the morbid, orthodox ambition, and the public schools have long been a fertile field for orthodox action. Here the children have been made the prey of a designing priesthood. They have been made the unwilling and innocent victims of sectarian desire. Every agency that could be brought to bear upon the schools have been employed to inject religion into them at any cost under the notion that to get a child started on the orthodox train it would invariably remain a permanent passenger and subject.

At the present time employed in the mind of childhood with orthodox prayers, reciting creeds. In a majority of cases prayers have been made compulsory, and it now appears that eight male pupils of High School, at Chester, West Virginia, have revolted against the orders of the superintendent, that the Lord's prayer be repeated by the school every morning. The revolt brought on a warfare which resulted in the school being suspended from the schools notwithstanding the fact their parents pay the required taxes towards its support, and these boys are thus deprived of their rights and constitutional privileges in the guarantee of being allowed to worship god according to the dictates of their own conscience.

But this is not all. Because the boys have been suspended, nearly all the girls attending the same school threaten to revolt also and quit the school unless the boys are reinstated. Bullly for the girls, but hold, is not this an indication that orthodoxy is losing its grip on women? If the girls can find courage to stand by the boys who refuse to repeat an article of confession of religious faith, is it not a sure sign that the end of orthodoxy tyranny and power is about here? If the girls will but stick to that resolution the boys will win the fight and they will be relieved of the order of suspension and will not have to repeat the Lord's prayer, or any part of it. Just imagine what would happen to the churches if the women should rise up against it. This is precisely what would and will happen to the West Virginia school if the girls only stand by their resolution.

As far as the repenting of the Lord's prayer is concerned that superintendent has no right to insist that any of the pupils shall do so. If any of them wish in the act then becomes voluntary and no one has the right to complain. The right to worship god according to the dictates of one's own conscience also implies the right not to worship god if one's own conscience insist upon not doing so. The exercise of that right does not deprive him of any public right and privilege, nor does it deprive him of the authority to insist upon it but it is not a right conferred upon them.

The West Virginia superintendent should be classed with Dogberry of Shakespearian fame and his pupils have demonstrated that they possess a better practical knowledge of human affairs have displayed a better judgment, by simply standing out for their rights. The world will grow to respect them for it while deriding their teacher. That superintendent ought to be given a kick with a number ten boot on his western elevation as he stoops over to tie his shoes with his head toward the rising sun.

THAT ETERNAL SLEEP

The doctrine of immortality is one of the strongest supports of the Christian form of faith and

that of annihilation keeps many from active cooperation with the freethought movement. This is simply the result of an inability to understand, to appreciate.

Because some men and women desire another life beyond the grave does not prove that such life will be. Desire does not imply a fact. Desire may arise from inference and a neglected appetite. The clergy profess to find an argument for immortality from the existence of desire but thousands who desire even more mundane things die without the slightest gratification. If every desire was or could be gratified ever entertained or experienced by man there might be some force in the argument, but as the whole of life is composed of more pain than pleasure, more disappointments than gratification, the argument is all on the other side and the Blade is forced to the belief that the Christians are simply shaping themselves for a gigantic fooling.

If pain, and care and woe, ends with the grave; if man must be down like a piece of broken mechanism, is it not better thus? What do we know of "pain during sleep"? Could we wake no more, what would we then know of pain? There is no depopulation of the mind by religious prejudices and the fairy-tales of old women, used with good effect in the nursery. Men are not content forever with nursery tales. As experience comes new thoughts are created and substance must take the place of shadow, reason instead of blind faith. The majority of men and women are weak in some respects, and the priest knows how to play upon these weaknesses to his personal advantage with remarkably good effect.

Of what use or benefit is a future life unless it can be shown that it will better than this one, and what guarantee can be given that it will be half as good? The ipse dixit of the clergy is not enough. They know no more concerning it than any of us and we know no more than they. Assuming that some god controls the other world, that he is unchangeable, then the traits of his government here must be the traits of his government there and what improvement is there to hope for, to fight for, to strive for? On the other hand, if not in sleep, temporary, daily sleep, is beneficial and halcyon, knowing nothing of pain or care, what matters it if we never wake again? In the eternal sleep, that sleep from which no waking has been known, there lies eternal rest with neither pain or sorrow. Life implies pain and this is as true of any other life as it is of this.

We are told that when Paulinus stood before Edwin of Northumbria preaching the faith of Christ, an aged retainer of Edwin's court, said unto him:

"As a swallow's flight across a lighted hall, so it is with the life of man. The swallow flits in from the darkness, tarrieth awhile in the light, and thereafter, flits out again into the darkness beyond."

And so it is with the life of man. "End of darkness of the womb into the darkness of grave, men pass on their narrow strip of life." Not even the message of an alleged Christ can tell of it. The subject has been and is now favorite theme for preachers. Philosophers have tried to solve it in vain. Man comes from one eternity of nothingness and must pass into another. At either extremity there hangs an impenetrable curtain which no human hand has ever drawn aside. Upon the curtain of the future, poets and painters have reflected their dreams. With a little coloring they have sought to give it the appearance of life, but it is all guess work, all speculation.

Christians may fear to meet death, and they should do so, because of the fearful hell they have constructed for the great majority of the race. The Freethinkers fear not the experience thereof, and the knowledge of a human duty, good and a human work achieved, gives the future, whatever it may contain, a more glorious tinting than can be derived from the land of Christian dreams.

LET US BE LIBERAL.

Are we in all things a truly liberal people? This question is addressed to Freethinkers, especially, not to every one in general.

Are we really willing to accord to every other person the same rights and privileges we so constantly claim for ourselves?

For years the advocates of Freethought, as well as the great mass of rank and file who support it, have made loud and bitter complaints at the intolerance of the christian world because it has persistently denied the right of free thought and free expression of those free thoughts. We are stronger to day than a generation ago. The orthodox element has lost its power to terrify. Its threats and curses are impotent. In a measure we have grown bolder than our ancestors. We see here and there like a flash of lightning in a distant storm cloud but they are ineffectual of noise or power.

Under such conditions it is strange, indeed, that any reader of the Blade, for Blade readers must of a necessity be liberal in their views, should take the Blade to task for allowing the publication of articles in advocacy of socialism in its columns. Yet such is the case, and the Blade is informed that a continuation thereof will mean a loss in sales and funds and not to business failure. Advice is tendered to drop the privilege accorded for discussion upon these topics and keep the Blade strictly on anti-religious, or orthodox paper.

The Blade's editor is only a man. He is just like other men. He has faults like other men. His judgments may be as faulty as the judgment of other men. On the other hand he is liberal and tolerant of the rights, the privileges and opinions of others. He has been on the rack for having published his opinions and knows the virulence of orthodox venom. It does not follow that because the editor of the Blade admits discussions

5 copies for \$1.00.

Editorial

COLD VICTUALS AND CHRISTIANITY.

Shall a negro servant woman be allowed to carry home "cold victuals" in a basket with which to feed the man she is living with is a question that seems destined to break up the Negro Baptist Church of this city.

The custom is an old one and white people of all denominations in the South have been compelled to submit to it for years. These "cold victuals" do not merely consist of the scraps of meat and pie left over from a given meal, but fresh hot coffee is made, new biscuits are made, potatoes cooked in excess of the family's demands, a jar of preserves, and a few eggs all go to make up the provender furnished the "man" at home by the negro woman who cooks for you and for which a draft is made upon the white man's larder. Occasionally a petition is presented for an old pair of shoes, a pair of pantaloons, or some other articles of clothing, which "Massa don't erzakely want" and in this way the "man at home" is fed, housed and clothed and he has neither work or looking for work, as the women's wages will usually pay the rent of the one room in which they live and sleep and furnish him with a few dimes for "terbuwer" and a "chaunt" to shoot der bones.

According to all reports the Baptist Church membership colored, mind you, has been before the Courts owing to a split, a factional break, caused by the preacher, Rev. S. E. Smith, declaiming against the practice mentioned above on the ground that it fostered laziness among the negro male population. Another negro, Clay Estill, probably felt the shoe pinching when the preacher delivered this remark, raised a row in the church and the shepherd of the senegambian flock promptly had him arrested for disturbing religious worship. Now the Blade is in a devil of a fix for it hardly knows with which side to sympathize.

There is no doubt about the practice fostering laziness and to this extent the Blade agrees with the preacher. On the other hand we have gone through the experience and have filed serious objections against the "cold victuals" cure for hunger, but fearful that we would lose our help we have had to submit. In other words we had to work and labor to keep both negro woman and her "men." Too vigorous a kick would have driven the woman away and the "Lard" only knows when and where another would have been forthcoming. Again it is our belief that a man has got a kick coming when he sees a soft snap slipping from him just because the preacher in his church shoots off his mouth. The negro is actually superstitious and the women especially so. If this preacher can succeed in demonstrating to the female members of his congregation that the "cold victual" racket is dead wrong they many quit. If they do it will simply drive the "man" to the white man's chicken coop and it would be another case of frying pan and fire.

The case attracted considerable attention and the court upheld the negro man's right to kick by turning him loose.

The white man simply waits for results.

EVOLUTION AND THE CHURCH

Since the law of evolution has become an accepted fact in the considerations of all the scientific and learned savants of the present generation, it perhaps is worth while to examine into its workings in connection with the christian religion. Since evolution is a fact, its principles must apply to the ethical and sociological as well as the material side of things.

We as freethinkers who have studied the growth and development of christianity side by side with the development of other religions, know that the teachings and doctrines of that religion have undergone a vast change during the last five or six centuries, a change which was enormously accelerated by the Lutheran reformation, and since then carried on by other of the broader thinkers of the church, until the christianity of today is as much unlike that of six centuries ago, as the lowest member of the vertebrates is unlike, the human animal of today.

This we take it, is a fact patent to all who have studied the subject; a fact which can only point in one direction, and that is that christianity as represented by the churches has more to fear from the more liberal of its members inside than it has from all the onslaughts of its open and avowed opponents outside.

Fifty years ago they used to preach Hell, red hot; Hell has gone. They used to preach a material heaven, where all the good goodies would be gathered together upon Abraham's bosom and sit by the side of god with the angels, for evermore; but Abraham and the angels, and all the worn out monstrosities of the apocalypse have gone the same way as hell. The virgin birth, and with it all the miracles and absurdities, which used to make up the stock in trade of the early church, have vanished. But the churches still exist in name and we must admit is capable of asserting enormous power.

But is the church of today, the church of yesterday; and by the church we mean all gospel shops, no matter of what denomination or creed they may belong to simply all those who profess and teach the christian religion.

We venture to say that the teachings of these today would be totally unrecognisable as christianity by those who professed and taught is six hundred years ago. For instance the Rev. Dr. Campbell of the City Temple London, with Sir Oliver Lodge as his henchman, has completely thrown the bible

overboard, and practically stands in the same position as a freethinker with a leaning toward spiritualism. In fact his teachings are so far removed from christianity, that it is a moot point with his congregation whether he should be allowed to continue his ministry; but he sticks there where the dollars are just the same, and constitutes one more of those men who are undermining the edifice from within. If it is his aim to found a new, a further advanced section of the church his throwing overboard of the literality of the bible is to be understood. But the position of Sir Oliver Lodge, cannot be passed over so easily.

There is something pathetic in the picture of a man who has reached the highest pinnacle of fame in the field of scientific discovery and analysis, to prostrate his intellect to the bolstering up of a dying superstition. The mighty mind that has probed into the depths of the unknown and wrested secrets from the bosom of nature, and given them to the world for its benefit and enlightenment, could surely be better occupied than wasting even a fraction of its powers in a vain endeavor to harmonise the inharmonious, to make sense of the ridiculous, to make a book mean that which it does not say.

Yet Sir Oliver Lodge is only one of many famous men, who have done the same thing, men who have wasted years of valuable time which could have been better spent in adding further to the knowledge and enlightenment of the world.

But we don't wish to pose as an apologist for the shortcomings of great thinkers, as most all people have a kink somewhere or other, though all must rest satisfied that the amount of good they do in their lives will be remembered when their faults and failings have been forgotten, nevertheless it is through such as these, and such men as the Rev. Dr. Campbell, that christianity is evolving into a different phase altogether, and we can quite imagine the time will come when the church will stand in the same position that the party of freethought stands in today.

There is nothing extravagant as such an hypothesis. We see in the history of our own times the conservative party in politics standing in the shoes of the advanced politicians of days gone by and the pioneers of political thought still further advanced from their old ideas. And the same process obtains in the church, they are traveling along that line which will inevitably place them on the same platform as the freethinker of today. One by one the old dogmas are going. The ancient shibboleths and miracles no longer satisfy the intelligence of an educated people. The followers of freethought have been anathematised for ages because they have taught morality apart from creed and dogma, and now we have the spectacle of Christianity doing the same thing. True they still retain the bible, and are supposed to read it in their churches, but as a literal book, as it used to be considered, it has passed into the realm of oblivion.

The literature of freethought can never so pass away, it is founded on the known and knowable and has never been identified with the ravings of the mystic, and the doctrines of an uneducated tribe of nomads. Its bases are living facts. Certainly it will be improved and will advance co-equally with the advance of knowledge and scientific investigation, but it will never require an apologist to explain that it means something different to what it teaches.

Freethought will remain as such through all the ages, always well on in advance of the so-called religious thought of the times. It will be the great teacher which will pave the way with advanced ideas; ideas which will ultimately be adopted by churches, and through its influence the religious will be leavened out of all semblance of what they originally were.

And so the process of evolution will go on, the freethought propaganda always in the van, and the churches, and through its influence the religious unwilling rearguard.

The best definition of a true friend is that said to have been given by a Missouri schoolboy;—a friend is a person who knows all about you and likes you just the same. There are, doubtless, many people, who claim friends but the friends know little concerning their true character. The make-up of man is the best seen when he is at his own fireside not in public places. At home he lays aside the mask he has worn and lives his true life.

Once freedom of thought and expression is accorded equal privileges with orthodoxy the dream of peace and good-will will become an established fact, making for a complete reformation in church doctrines and sectarian dogmas, improve the home, brighten existence and make life worth living in any old place. Existing inequalities are simply the products of ignorance put forth at the bidding of organized fanaticism.

News Bulletin—Wife led astray, husband killed the other fellow.

It is never occurred to the news factory that when a wife is led astray she is not invariably willing to be led and very often becomes the tempter and not the one tempted. It always takes two to make a contract of that character. He who courts the wife as hard as he did his sweetheart need never fear a rival in his wife's affections.

The man in the moon must look upon the poor microbes of this old world with feeling of compassion and pity as he observes their several idolatries, but the suggestion that this habitat is like unto green cheese is simply the color his face must assume as he perceives the soft snaps enjoyed by our high toned parsons.

CURSE THEIR VERY BIRTH

(Continued From Page One)

fighting, going insane, driving others insane, making themselves devils and earth a hell, all for want of the knowledge that can only come from a free unhampered discussion of social, psychology and pathology by those who are competent. But this is exactly what is not to be had under present conditions. No such discussion is possible in any publication (not excepting by post) to a general public, hence any argument in that direction is sure to be futile. It is not that the attempt to carry it on will surely bring trouble to a man of the stuff before us, martyrdom holds out allurements not to be resisted it is because of certain failing and wasted efforts sadly needed in directions where success is possible. Our objection is not prudent cowardice but calculating utilitarianism.

There is this to be said about discussions of sexual matters, as one goes farther into the topic, his viewpoint alters. The limits he first sets to what is permissible in the discussion recede, until things appear as a matter of course that at first he would unhesitatingly have denounced as obscene. Then he is led to face a charge that in itself is a disgrace. And we sympathize with a friend who asked for vaccination because he preferred to die of a clean disease. Once there was a big map, noted through out his division for many heroic exploits. Time and again he braved and escaped dangers that daunted the boldest, but he seemed ever to hold a charmed life. At last he was treacherously killed by a big mule, and this time death was inevitable. When informed of his fate, to the amazement of all he burst into tears. Seeing the contempt on his comrades' faces he explained; it's not that, boys; not that I failed to die by a big mule, and this time death was inevitable. When informed of his fate, to the amazement of all he burst into tears. Seeing the contempt on his comrades' faces he explained; it's not that, boys; not that I failed to die by a big mule, and this time death was inevitable. When informed of his fate, to the amazement of all he burst into tears. Seeing the contempt on his comrades' faces he explained; it's not that, boys; not that I failed to die by a big mule, and this time death was inevitable.

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From The Pen of a Magazine Atlas

Which Allows His Light to Shine

Because It Refuses to Go Out.

Armstrong's Autonomist is the name of a little magazine published spontaneously by a cosmic microbe of the genus homo seleni.

The present habitat of aforesaid intellectual skipper in the colossal ghetto known as the earth is Chicago, the most noisome aggregation of steel and stone and noise and crime and cold smoke and christianity which those who infest it call a great city. Instead of living in intellect and dignity, the "citizens of Chicago" feed, breed and kill time and await the undertaker in domiciliary pig colonies known as flats. Said flats are numbered and at 689 East Fifty Seventh street may be found the supraphobic, though-secreting, bacillus which calls itself Autonomist and belongs to the photogenic group of mental bacteria, possessing "the property of producing light or of illuminating the medium in which they grow by a peculiar phosphorescence."

As the intellectual phosphorus, however, the Autonomist does not claim to be with match. He is just one of the thousands of literary lightning bugs to be seen glowing in the gloaming and swarms of christian and capitalist civilization. He does not mistake himself for a sun, driving the world's darkness into the uttermost depths of space. There are enough magazine Atlases carrying the world and its hopes about on their shoulders, a plethora of world-evaders with their copyrighted schemes of terrestrial salvation and patented panaceas for the redemption of man!

The Autonomist therefore simply amuses itself and lets its light shine because it refuses to go out. In imitation of the sun it attempts to shine freely, and thus one of its monthly rays will visit you without cost. Being liberal however, as all freethought publications should be it permits you to help it shine, if you wish—at ten cents a copy or one dollar a year.

In other words, the type of the Autonomist are set to hatch out ideas and not dimes, notwithstanding the editor is not unmindful of the fact that nickels and dimes make first-rate chicken feed. And dollar bills make fine condition powder, properly mixed with the smaller diet.

The Autonomist editor, however, (a well-seasoned old cock and is able to scratch for himself and moreover is willing to scratch up a grub or two of the stuff of the thought of christian civilization for those who don't know how or are afraid to scratch for themselves.

And, now, Gentle reader, natural prey GALLIE SIX BLADE

of all who scribble for glory or grub, you may either watch me scratch or help me scratch! Send me your name with or without the "chicken-feed" or "the condition powder."

James Armstrong, Chicago, Ill. 689 E. Fifty-seventh st.

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ARMSTRONG'S AUTONOMIST

From The Pen of a Magazine Atlas

Which Allows His Light to Shine

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